

“And Then He Died”

Two Exceptions, One Hope

“So all the days of Adam were nine hundred and thirty years, and he died.” (Genesis 5:5, NASB)

Genesis 5 is a genealogy that reads like a list of funerals. Rhythmically, it traces the descendants of Adam through the line of Seth. Each entry follows the same somber refrain: the age of the father at the birth of his son, the years that followed, the mention of other children, the total lifespan — and then the final note: *“and then he died.”*

Adam lived, and then he died. Seth lived, and then he died. Enosh lived, and then he died. The refrain pounds like a drumbeat of mortality across the centuries, echoing the warning given in Eden: *“For on the day that you eat from it you will certainly die”* (Genesis 2:17). In this age, death now reigns. The curse of the garden has come home to every single son and daughter of Adam.

Yet even in this painful new reality, two bright exceptions pierce the darkness: Enoch and Noah. Their lives stand out from the steady rhythm of death, and both serve as prophetic previews of the ultimate reversal of the curse in Jesus Christ, the Last Adam and the true Curse Reverser.

Enoch: The Man Who Did Not Die

“Enoch walked with God; and he was not, for God took him.” (Genesis 5:24)

Where the genealogy would expect to conclude with the dreaded refrain, the story of Enoch breaks the pattern. Instead of *“and then he died,”* we read that Enoch *“walked with God.”* His intimacy with the Lord sets him apart, and the consequence is stunning: he did not see death. Hebrews explains:

“By faith Enoch was taken up so that he would not see death; and he was not found because God took him up” (Hebrews 11:5).

Enoch’s life is short by comparison with his peers, a mere 365 years, yet his walk with God is counted as complete. His very translation into the presence of God declares that the curse of death is not final. For those who walk with God, another destiny is possible.

Even more, Jude tells us that Enoch was also a prophet:

“Enoch, in the seventh generation from Adam, prophesied, saying, ‘Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.’” (Jude 14–15)

Enoch foresaw the coming of God from heaven to execute judgment against the ungodly, a theme that stretches from the Flood to the final return of Christ. In both his life and his words, Enoch points forward: fellowship with God overcomes death, and the Lord Himself will return to set the



Enoch Walked With God

world right. I often contemplate the fact that so many Christians today think very little about the return of Jesus. Many pastors even rarely talk about it. Some no longer even believe that He will literally and visibly return from heaven. Yet even before the flood, a mere seven generations from Adam, Enoch (and we can assume other godly ones from this period) understood and even looked forward to the return of Jesus—even if they did not know His name.

Noah: The Man Who Survived Death

“This one will give us comfort from our work and from the toil of our hands arising from the ground which the Lord has cursed.” (Genesis 5:29)

The second exception is Enoch’s great-grandson, Noah. His father, Lamech, names him with a prophetic hope: perhaps this child will bring comfort, rest, and relief from the labor and pain imposed by the cursed ground. While Lamech’s wish for complete relief would not be realized in Noah’s lifetime, his son nevertheless plays a unique role in the story of the curse.

Noah and his sons and their families are the lone survivors of a generation that perished under judgment. While the refrain of Genesis 5 is *“and then he died,”* the refrain of Genesis 6–9 is the opposite: *“But Noah found favor in the eyes of the Lord”* (Genesis 6:8). Through the ark, Noah and his family pass through the waters of death and emerge into a new creation. He becomes almost like a new Adam, entrusted with the blessing and mandate once given in Eden (Genesis 9:1).

In Noah, we see how the righteous are preserved and saved through judgment. Though the curse continues and Noah himself falters, his story testifies that God’s grace preserves a remnant and sustains hope for humanity.

Enoch and Noah Together: Two Previews of One Reversal

Taken together, these two men anticipate the great reversal that comes through Christ.

- Enoch shows that death itself can be overcome for those who walk with God. He also looked forward to the coming of the Lord at the end of the age to save the righteous and judge the wicked.
- Noah shows that God provides salvation through judgment for those who find favor in His eyes.

One escapes death entirely, the other passes through it into a new world. Together they proclaim that the curse of death will not have the last word.



Preserved Through Judgment

And of course, Christ fulfills the prophetic pictures and lessons they represent:

- Like Enoch, Jesus “walked with God” in perfect fellowship, and through His resurrection, He was taken up into glory. His victory secures for us the promise that death will not hold those who belong to Him.
- Like Noah, Jesus leads His people safely through the judgment, bearing the flood of God’s wrath in our place and bringing us into the hope of a new heavens and new earth.

The Last Word

Genesis 5 closes with Noah’s name on the horizon, poised for the story of the Flood. But the chapter leaves us still under the reign of death, with the refrain “*and then he died*” ringing in our ears.

Yet Enoch and Noah stand as living interruptions in that pattern, previews of God’s greater plan. Their lives point to a coming Redeemer, the true Curse Reverser, who would break the power of death and lead His people through judgment into life everlasting.

And in Him, that terrible refrain is finally silenced. For the last word is no longer “*and then he died,*” but “*and so we shall always be with the Lord*” (1 Thessalonians 4:17).